

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ وَآلِهِ عَلَى سُلَّةِ الْكَرِيمِ

THE ISLAMIC REVIEW

RAMAZĀN, 1346 A.H.

VOL. XVI.

MARCH, 1928 A.C.

No. 3.

EDITORIAL NOTE

IN our issue for December, 1927, we took notice of the annual sessions of the All-India Tablīgh Conference, Delhi, over the deliberations of which the Right Honble. Lord Headley (El-Farooq) was requested by the organizers to preside.

Inasmuch as the Presidential Address of Al-Hajj Lord Headley is an epitome of the moral-philosophical aspects of the teachings of Islam, we reproduce it below *in extenso*.

The text of the address of Janāb Pīrzāda Muhammad Husain, M.A., C.I.E., K.B., is printed as well.

ADDRESS OF KHĀN BAHĀDUR PÍRZĀDA MUHAMMAD HUSAIN, M.A., C.I.E.

(President of the Reception Committee of the Delhi Sessions of All-India Tablīgh Conference, 1927.)

YOUR LORDSHIP, BRETHREN AND SISTERS-IN-FAITH,

It is my pleasant duty and proud privilege to accord you a most warm and sincere welcome to this ancient and historic city.

Delhi, as you know, has in the past witnessed many a pageant of splendour and magnificence, many an assemblage of beauty and brilliance and many a Council of War and Peace, but perhaps never before in her long and chequered history has she seen such a galaxy of pious and devoted men gathered

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together to discuss and decide on the best means of spreading the glory of God and His true faith as revealed to the Holy Prophet (may His peace and blessings be on him !). This occasion is unique in the history of Islam, more so, because we have in the person of our President-elect one whose name is well known in the Islamic world. His presence here shows that in Islam there are no divisions of race or colour, and that every Musalman, whatsoever his nationality or position, has the desire to share the blessings of the faith inherited by him, with the rest of mankind. I refer to our noble guest, Al-Hajj Lord Headley (El-Farooq), who is to guide our deliberations in this Conference. The noble Lord, as you are all aware, is one of the earliest British Muslims, and we are proud to think that his faith has given him the strength to face the spears of a prejudiced and intolerant Christian population and to hold aloft the banner of Islam in spite of his busy public and private life. His position as a peer of England and Ireland, coupled with his untiring zeal and devotion as well as his conspicuous ability, enables him to serve the cause of Islam with unique success in the British Isles. That he is with us to-day to help us in finding the best means of propagating the Truth shows that he considers no inconvenience and sacrifice too great in the way of his adopted faith. We all know how difficult it is for a busy man to leave his country and devote his time in his old age to anything in addition to his ordinary duties ; hence we cannot but appreciate the devotion of our noble President-elect. It is indeed extremely fortunate for us that the All-India Anjuman Tablígh-i-Islám decided to hold this Conference in our city and afforded us the opportunity of welcoming such a historic gathering.

From the dawn of recorded history, Delhi has been the seat of renowned and powerful kingdoms. It would be no hyperbole to say that if one were to write the history of Delhi one would have written the history of many civilizations. Her annals are full of the wonderful stories of mighty monarchs who ruled vast and prosperous dominions and of sages and saints whose words and deeds are a source of inspiration even to-day. It is a far cry from to-day to Hastinapur and Indraprastha, yet it cannot be doubted that the days of the ancient

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Pandavas, and the centuries following the heroic deeds of the Mahabharata down to the proud days of Rajput chivalry would inspire any poet to an unrivalled poetry. But as time rolled by, decadence set in and ignorance, superstition and unbelief crept into society to the degree that the darkness was the deepest just before the dawn, and never before did India present a spectacle of greater moral and spiritual stagnation than at the time when the Sun of Islam shone on her horizon. Its rays gradually penetrated as far as this ancient city and brought on the Morning of Peace with its attendant blessings of Light and Liberty. Ignorance and Superstition vanished, and Knowledge and Truth took their place. Delhi became the centre of Muslim political power, and gave birth to warriors and statesmen of the highest order. Nasir Uddin Mahmud, the Marcus Aurelius of the Afghans, Mohamed Tughlaq, the King of Ideas, and Feroze Shah and Shahjahan, the palace builders, and lastly Akbar and Aurangzeb, the models of tolerance and piety respectively, are only a few of the great names which adorn the pages of Indian Muslim history. Of these heroes any country might well be proud. The lofty Qutb, the inimitable Jāmi' Masjid and the beautiful palaces of Qal'a-i-Mu'allā are the enduring monuments of their imagination and power, and are the outward expression of their faith and their devotion to the land of their adoption, and are to this day the wonder of an admiring world.

Not only in the Fine Arts and the means of material progress, but in the domain of spirit as well, Delhi has few equals in the Islamic world. Hazrat Nizāmud-Dīn Auliya, Khwāja Qutbu'd-Dīn Bakhtiyār Kākī, Hazrat Amīr Khusrau and Raushan Chirāgh—the bright Lamp of Delhi—kept burning the torch of learning and piety when all around was nothing but darkness. The story of their and their pupils' spiritual conquests is of enthralling interest to the student of religion in general and to the workers of Tablīgh in particular. At a time when the modern methods of propaganda and organization were unknown, these luminaries and their disciples carried quietly the message of the Unity of God to the farthest corners of the Peninsula.

One reads with reverence and awe the deeds of these

stalwarts of the Faith who by their simple and austere lives, their persuasive eloquence, their selfless devotion to the cause of truth, captured the hearts of millions whom the inexorable rules of caste and superstition had condemned to eternal shame and degradation. It was through their exertions that they were raised to the position which Nature has assigned to man in her scheme of evolution. Not only did the humbler classes join the fold of Islam, but many of the highest and the noblest in the land responded to the irresistible call of Truth. The democratic tendencies of Islam brought the foreign conqueror and the native gentry, the prince and the peasant and the rulers and the ruled, to the same plane of Brotherhood and implanted in the hearts of its votaries the spirit of true democracy which, while making no distinction between man and man, measures human greatness not by power, nor by riches, nor by the accident of birth, but by the love of one God, the Lord of all of us.

The sublime injunctions of the Qur-án—such as

“There is no compulsion in the matter of Religion” ;

“Noblest of you is one who fears God” ;

“For you is your religion and for me is mine” ;

“Call towards the path of your God with tact and good admonition, and argue your case with the help of your best reasons” ;

“Do not vilify those whom they call (their gods), otherwise they will vilify yours through ignorance and transgression” ;

“Return mischief with virtue. If you will do so you will turn your enemy suddenly into your friend”—

guided these workers in the path of virtue, who by their purity of life, their power of persuasion, and their tact and wisdom overcame the forces of darkness and unbelief and restored millions and millions to social dignity and religious contentment. Intrigue, deceit and abuse of other religions and their founders which unfortunately disfigure many proselytizing missions of to-day never entered the scheme of these saintly missionaries, who spread the Word of God without any political or worldly motives. This wonderful but peaceful

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penetration of Islam in this country has puzzled many a fanatical bigot who in his despair repeats the oft-repeated calumny that Islam was propagated by the sword. The myth has been sufficiently exploded by the research of non-Muslim scholars to-day who are by no means partial to Islam. The best testimony that no force was ever used by the Muslim rulers in propagating their faith, and that, on the other hand, they were very lukewarm in it, is that the proportion of Muslims in all the districts surrounding Delhi, the seat of their Government for more than six centuries, does not exceed 15 per cent., but the bigot will not see the truth when unveiled ; and the protagonists of the religio-political movement of Shuddhí deliberately ignore these patent facts. And perhaps they have good reasons for this diehard mentality. The onward march of Islam has exposed the citadel of Caste and Privilege to the havoc-working attacks of rational criticism, and in their endeavour to sustain the crumbling edifice of deceitful monopoly passionate and false appeals are made to the credulity of the ignorant and the poor. The activities of the Shuddhí Sabhás have, however, come to us as blessings in disguise. They have drawn our attention to the regrettable fact that large masses of Muslims are steeped in ignorance and economic slavery and to the urgent necessity of improving their lot. They have awakened afresh in the Muslim mind the sense of propagating the Unity of God which is the duty of every Muslim. These problems have been strikingly brought home to the educated sections of the Muslim society in this country. This is the genesis of Tabligh organizations in India and Central Jamí'at-i-Tabligh-i-Islám, under whose auspices this Conference is being held, includes amongst its other aims and objects not only the preaching of Islam among non-Muslims but also the moral, social and economic betterment of the Muslims in general and religious and moral uplift of the New Muslim community in particular. The programme of the work which this Jamí'at has placed before itself is no doubt very ambitious, but we cannot forget that we have tremendous responsibilities as Muslims. The faithful servant of Allah cannot lead an easy life ; on the other hand, Islam demands the utmost devotion and selflessness from him.

Hence I hope that the work, though tremendous, will not be neglected owing to lack of enthusiasm or zeal. We are proud that the spirit of the tolerant injunctions of the Qur-án permeates the entire working of the Jamí'at, and its methods of work are much higher and purer than those adopted by missionary bodies of other faiths in this country in general and by the votaries of Shuddhí and Sanghtan in particular.

Tabligh work in this country is beset with many difficulties. For instance, the fanatic Administrations of many notorious Hindu States, whom I need not name here, have done their best to help the Shuddhí movement and to oppose our legitimate and noble work. It is a matter of surprise that they are doing the mischief under the noses of Political Agents and the Residents of a Government which claims to be the most tolerant in the world. Had the rulers and officials of these States been endowed with a true sense of statesmanship, such a step would never have been taken. A wise and judicious, but firm handling of this question is one of the most urgent problems before us, and I am sure that the wisdom of such a distinguished assembly will not fail in arriving at a solution honourable to all concerned.

The task before you is stupendous, but I have no doubt that with the help of God you will be able to achieve the objects which we all have at heart. We can achieve success only if we are ready to undertake this duty with the necessary devotion and self-sacrifice.

I am afraid I have trespassed much upon your valuable time, but my excuse for it is that it was necessary to present clearly the aims and objects and the methods of Tabligh work in India, so that there may remain no misgivings or misunderstanding about it in the public mind. I lay emphasis upon the fact that Tabligh, and even Shuddhí, if carried out by peaceful and catholic means, cannot be a hindrance in the way of promoting better understanding between the different communities of our Motherland.

I cannot close this address without offering our heartiest thanks to our noble guest, Lord Headley, for having undertaken such a long trip in the service of Islam. We know how firmly His Lordship is devoted to Islam and its propa-

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gation in the world. His participation in the deliberations of this Conference is sure to give a strong impetus to the cause of Tabligh. His Lordship, we understand, will spend a few winter months in India. I wonder if I may venture to offer a suggestion in this connection. Letters received from some places in India tend to show that His Lordship's brethren-in-faith are very desirous of seeing him. If His Lordship can see his way to visit some places in India, the cause of Tabligh is sure to receive another impetus. Muslims in India have been reading with gratification His Lordship's speeches about the necessity of building a mosque in London. We heard of a scheme for a London mosque years ago, but the scheme has remained in abeyance since then. It is hoped that if His Lordship will take an active interest in the matter, the idea will very soon materialize.

In conclusion, Gentlemen, allow me to thank you most sincerely for the great honour you have done us, and I trust that in view of our unfortunate local distractions and distress you will be generously pleased to excuse the many and various shortcomings which have necessarily crept into our arrangements and of which none is more conscious than myself. Once more, Gentlemen, let me welcome you to this historic city. I pray to God that He will guide us aright in our deliberations and help us to chalk out a way which may ultimately lead our country to the eternal bliss of His Truth and Glory.

**THE PRESIDENTIAL ADDRESS OF
THE RT. HON. AL-HAJJ LORD
HEADLEY (EL-FAROOQ)**

*Delivered on December 25, 1927, at the All-India
Tabligh Conference, Delhi*

Ashhadu an lá Iláha Illa 'l-Láh wa ashhadu anna Muhammadan
'Abduhú wa Rasúluh.

'Ázu bi'l-Láhi mina 'sh-Shaitáni 'r-Rajím.

Bismi' l-Láhi 'r-Rahmáni 'r-Rahím
Al-Hamdu li 'l-Láhi Rabbi 'l-'Álamín
Ar-Rahmáni 'r-Rahím
Málikí Yaumi 'd-Dín
Iyyáka Na'budu wa Iyyáka nasta 'ín
Ihdina 's-Siráta 'l-Mustaqím
Siráta 'l-Lazína 'an'amta 'alaihim ghairi 'l-Maghzúbi
'alaihim wa la 'Zalín.

Ámín.

**PRESIDENT OF THE RECEPTION COMMITTEE AND BRETHREN-
IN-ISLAM,¹**

I feel very much honoured by having been selected to preside over this important gathering of my co-religionists, and this feeling is accentuated by the knowledge that there are many other Muslims who are far more worthy than myself to occupy the chair, though possibly there may not be many who are more zealous in wishing to see our Faith better understood and appreciated than it is at present.

I must thank you for all the kind words that have been expressed about me, and I wish I could deserve them. How happy I feel when I find myself among my brethren-in-Faith. Since I declared my faith in Islam, it has long been my desire to see my brethren and make personal acquaintance with them; and how obliged I feel to the conveners of this Conference for giving me the happy occasion of presiding over deliberations on a subject so dear and near to me.

It is not because I believe in Islam that I wish to see my beliefs shared by my fellow-beings, but because I consciously

¹ All references in the following pages are according to Muhammad 'Alí's translation of the Qur-án (Woking, 1920).

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believe that real human progress and true fellow-feelings for all the human race can only be achieved through the spread of Islamic principles. Everyone in the world looks for peace, and yet peace is nowhere. Nations against nations, and countries against countries are rising everywhere. Race, colour, country and language prejudices are sapping the very life of humanity. Materialism, and in its train, narrow-mindedness, avarice, jealousy, hatred—in short, all that destroys the finer side of the human mind, is blackening the atmosphere of the world. Civilization, with all its modern achievements, though a blessing of God, has become an instrument of oppression and persecution. Religion, though it came everywhere from the Lord to bring the snarling elements of humanity into one harmonious whole, has unfortunately become the very source of discord and dissension. Religion at present is the chief cause of all that is disturbing the peace of the human race. It is not because religion was so in its nature, but because it has become now, in almost every quarter, wrongly reduced into a few dogmas attended with ceremonials and rituals.

Religion, some think, consists in saying prayers in certain forms, in invoking Divine help attended with offerings and various forms of penances, sacrifices—and these only to get more favours from the Lord in mundane affairs. Religion, also, some people believe, consists in extolling certain personalities and demanding universal allegiance to their national heroes, because they regard them as the main intermediary between man and God for human salvation. Others harp on vicarious redemption through their own Lord. Again, people generally believe in certain national manners, fashions and modes of life as part and parcel of their religious beliefs.

If this is the conception of religion, it cannot bring even two nations into harmony, as no two men would look eye to eye in these matters. Every nation has got its own heroes. Each is tenaciously attached to her own ways of life, habit and the modes of thought, though they may not be of much importance in matters of faith. Religion, if from God, must soar above these petty racial prepossessions. It should not

interfere with the habits of the people, if they are not injurious to its truths or damaging to morality in general. It should inculcate respect and reverence for all religious teachers, prohibiting speaking ill of others' national heroes. It should not thrust upon its converts such manners and customs that are strange or distasteful to the new-comers under its flag, unless it is necessary to work out its basic principles. With all possible efforts we will not see one religion, one way of life, and one mode of thought, accepted by all. Different creeds and cults must exist, till the world sees its last day, as declared by the Qur-án itself.

A true religion, therefore, should not come to fan the fire of hatred and disaffection based upon such racial prepossessions ; on the other hand, it should create such broadness of mind among its followers as may lead them to tolerate others' differences in the affairs of this life. Religion should also inspire such conduct of life among its adherents as may create amity, peace and good understanding between the followers of various persuasions. In short, it must inculcate purity of heart and action that may invite others to accept their faith.

Such a religion I found in the Qur-án and in the teaching of the Prophet Muhammad (may peace be upon his soul !). It is Islam. It has not been named after the name of a country, race or a personality, as such a name would rouse prejudices. Islam means peace, and it came to establish peace in the world. Islam means "obedience to Divine Commandments, love and affection for the human race." So said the Holy Prophet when speaking of Islam. He said : "He is a Muslim, from whose hand and tongue no one suffers." In fact, Divine Commandments given in the Qur-án in themselves lead to the same end. To serve God in Islam is to serve humanity in general. Love of God is the chief theme of every religion. But the founder of Islam gives to it a new and true meaning. "Do you wish to love God?" said the Holy Prophet, "then love His creatures." Muhammad (may God continue to shower His blessings upon him !) did not allow one's love to be confined to his country or race, but enlarged its scope to cover the whole human race. Patriotism, which

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in its degraded form means strengthening of one's own nation at the expense of others, was absolutely unknown to him. He believed and preached universalism. His family was the family of God, namely, the whole human race ; and his sympathy went equally to black and white. If he preached monotheism in its purest form for the first time to the world and made it a corner-stone of his religion, it was not because his God was jealous of other deities—Allah is too high to take notice of it—but because multiplication of divinities and allegiance to tribal gods would create in addition to intellectual, moral, and spiritual degradation, that aloofness in one's mind with racial pride and narrow-mindedness against others, which would destroy the very superstructure of human fraternity, and dismember the family of God. The Qur-án, in its very beginning, speaks of one God—the Creator and Sustainer of all the human race—Who makes no difference between man and man, Whose blessings reach every person without distinction of race and colour, Who has potentially equipped every man with the same capabilities and capacities, and has given equal chances to work them out, though man's inordinacy and his selfishness often come in the way. It should not be forgotten that belief in the Oneness of God was inculcated in Islam chiefly to establish equality between man and man. That will be the day of real rejoicings for the whole human race when this Muslim principle of equality is universally accepted. It will uproot all racial religious and personal prejudices. For the same purpose, the Qur-án,¹ in most emphatic terms, declared that the whole human race was one family of God, and that if they differed in their beliefs and persuasions, the difference arose from man's tampering with the original religion. Otherwise, all religions in the world came from the same Divine source, and brought the same truth. Their teachers were inspired by the same God, and they drank from the same Divine fount. This belief would disarm all ill-feelings towards the teachers of other religions, though the teachings which the world now ascribes to them may differ from each other. The Muslims, therefore, believe that every religion before Islam was, in its pristine purity, Islam—the

¹ All people are a single nation (ii. 213).

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religion of Divine Commandments and human obedience ; and if the purity of their teachings suffered from human interpolations, it should not allow us to speak ill of those religions and their teachers, because those teachers were the true Messengers of Allah, and were entitled to our respect and reverence.

In this connection I may as well refer to another lesson of peace given in the pages of the Qur-án, which is badly needed nowadays, especially in India. If every religion originally came from the Divine source, as we Muslims believe, their houses of worship should be equally sacred to all ; and the devotees, when in devotion, ought not to be disturbed, though they may differ in their mode of worship. For this reason, the Qur-án clearly enjoins upon Muslims to police all houses of worship. A Muslim,¹ under the teachings of the Book, belongs to the force of Allah that must protect convents, synagogues, churches, mosques, and every other shrine of God. He must fight even against his own co-religionists, if the latter intend to damage any place of worship. In obedience to these Divine injunctions, the Holy Prophet Muhammad prohibited Muslims from interfering with others' worship, though in some cases they presented polytheistic scenes, as we read in the concessions given by him to the Christian of Najran.² Abú Bakr, the first Caliph, ordered that the soldiers should not disturb non-Muslims in their worship, and should pass by their places of worship without any noise.

Muslims were also enjoined not to rob others' houses of worship of their sources of income ; they were rather commanded to provide such houses with the means of their maintenance, and the Muslims of the early days obediently observed these injunctions.

Before I speak further of other virtues and verities of Islam,

¹ Those who have been expelled from their homes without a just cause except that they say that Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered (xxii. 40).

² Cf. *House Divided and India in the Balance*, chap. xi, by Khwája (Kamálu 'd-Din, Woking, 1923).

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so necessary to human progress, allow me here to put one question to those who are interested in the peace of the world in general and of India in particular. Do not the very lack of such teachings in some of the religious codes, and the disregard of these Qur-ánic teachings by some of the Muslims, lie at the root of the present evil here? Some Indian Nationalists hold that the elimination of religious element from India is the only remedy for the present trouble. Perhaps they are right, when religion, as I said before, becomes confined to the observance of certain rituals and rites, and to the worship of certain national heroes, to the belief in such moral or ethical code as got its rise under local conditions, but if religion creates in us such broad-mindedness and liberal ideas as I was speaking of, will not religion in itself be the most efficacious and effectual factor in cementing those in unity that are at daggers drawn with each other? You may belong to any faith, you may follow any persuasion, but if you believe in the Unity of God in the Islamic sense of the word, if you believe in the equality of man in the way I have explained in the light of the Qur-án, and if you respect others' religious teachers and their shrines—in short, if you treat others with toleration and humane feeling, as the Qur-án requires of a Muslim—will there then be any need for any Unity Conference in India or elsewhere? Purity of heart and honesty of purpose, attended with good actions, can alone lead to that happy end.

With my humble studies of different religions, as they now exist in the world, I may say that Islam, and only Islam, can work wonders in this respect. It is Islam that can create that *via media* of mutual good understanding and fellow-feeling among the adherents of different cults and creeds that will disarm evil propensities in man to outrage others' feelings. It is the change of heart that can stop fanaticism; and it would be better if the Qur-ánic injunctions in this respect were more acted upon by all people. The whole world may not, or perhaps will not, come under Islamic denomination, but it must accept such Islamic principles as I was dwelling upon, to secure universal peace. Spread of religion, after all, is the spread of its principles and their acceptance by others

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in action. Hence, as I said before, if I am interested in the "Tabligh" of Islam, it is because in the spread of its principles I see the spread of peaceful life and progress of human society. The whole teachings of the Qur-án and the Holy Prophet teem with such injunctions and orders, and tend to this end; for they destroy all hatred and malice in the human mind and inspire it with feelings of kindness and charity to others. In short, security of peace in its every phase is the chief aim of Islam, but I have here only dealt with that aspect of it which is so urgently needed at present to stop religious intolerance and racial hatred. To-day we are deliberating on the question of "Tabligh," and I may say that if Islam is preached with the observance of the above-mentioned Islamic ethics by its preachers it will endear Islam to others and will do a good deal of good in the world. It will also produce a great harvest.

I also say that Islam has proved to be the greatest factor in the world to bring in progress and civilization. If human progress in the real sense of the word does consist in the working out of what is reposed in our nature to our best advantage and in reducing forces of Nature in general to human service, then I can safely say that Islam came with the selfsame message to humanity. Religion before Islam hardly meant more than devotion, offerings, sacrifices and penances, and gave a few lessons of morality and spirituality. Islam no doubt enjoined upon us various forms of devotion to God, but made it a means to uplift man to the height of progress. The Holy Book in its very beginning declares that Divine revelation came to enable man to work out his ¹ latent faculties, and to bring out what is best in him. It also declared that man was the vicegerent ² of God on earth and ruler of all the forces of Nature on his behalf. This is the main object of revelation from the On High as given by the Qur-án. The Book lays down in different ways and lays stress on all such means that may enable us to achieve that grand object. To reduce Nature

¹ These are on a right course from their Lord and these it is that shall be successful (ii. 5). (The Arabic word *faláh* used in this verse means literally "to furrow out hidden things.")

² And when your Lord said to the angels, I am going to place in the earth one who shall rule in it (ii. 30).

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to human service at a time when Islam appeared was not an easy task. It was unimaginable, nay, abhorrent to human feelings in many quarters, as the greater portion of the human race at that time was the worshippers of the elements. Various manifestations of Nature had been deified and were the object of human adoration. It was, therefore, a sort of sacrilege to think of bringing time-honoured gods to serfdom. But the Qur-án brought a new Gospel. It declared that whatever was in the heavens and the earth ¹—the sun, the moon, the stars and the planets, the clouds, the rivers, the trees, etc.—were created to serve humanity. In another place the Qur-án pronounced that nothing in the universe was in vain,² but it was for human use. But attaining of this grand object needed diffusion of knowledge and encouragement of scientific researches which were unknown at that time. The Qur-án, therefore, made it an act of virtue to ponder ³ over all the things in Nature with a view to discover their use for the human race. The Holy Prophet has been reported to have prayed: "God: show me the properties of things." No doubt there was some sort of knowledge in the world at that time, but it had become the monopoly of the "chosen few." In the West it was under the ban of the Church, and the treasures of the old lore had been condemned to some archives of the priestly class. It was their interest to keep people in utter ignorance, and every landmark of culture in the West excited opposition stronger than ever from the clergy. The human mind became totally obscured everywhere, and its intellectual faculties were benumbed. But Islam came to the rescue. The first revelation ⁴ to the Holy Prophet in the cave of Hira pronounced that God now intended to bring the human

¹ Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you and made complete to you His favours outwardly and inwardly? (xxx. 20).

² "Our Lord, Thou hast not created this in vain" (iii. 190).

³ Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth (iii. 190).

⁴ In the name of Allah the Beneficent, the Merciful. Read in the name of your Lord, Who created. He created man from a clot. Read and your Lord is most Honourable, Who taught to write with pen, Taught man what he knew not (xcvi. 1-5).

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race to honour and greatness, and that He would do it by means of reading and writing. He would teach man things unknown to him. What a wonder! The illiterate Prophet brought the message of literacy and of new knowledge—modern Sciences—to the world which deemed it a religious duty to grope in the darkness of ignorance.

The Prophet, who himself did not know how to read or write, declared to the world that their greatness lay in cultivating the art of reading and writing and in the spread of knowledge. No other Prophet before Muhammad emphasized the importance of knowledge. But Muhammad made it incumbent on every Muslim to acquire knowledge.¹ In his judgment, he said, "Ink of a learned man was more valuable than the blood of a martyr."² He also said that "To pass one night in contemplation for the benefit of the human race was more meritorious than prayers and devotions of many a night."³ But the human race was labouring under various disabilities. False beliefs and wrong notions as to the aptitude of man had strangled all his aspirations. If one part of the world believed that man was born in sin,⁴ that there was nothing in him but evil and wrong, and that he was the child of wrath and incapable of obeying any law, and, therefore, unable to make any progress, the other⁵ thought that there was nothing but trouble and tribulation for the human race in this life and that its salvation lay in its annihilation. Hindu Rishis believed in a similar philosophy. I do not say a word in their depreciation, but I believe that such theologies or philosophies cannot help human progress. The lethargy that had overtaken human race for centuries before the advent of Islam fortifies me in my beliefs. Again, people were not only uncertain of their aptitudes for walks in higher life, but self-reliance and confidence in reaping fruits of one's own labour was also doubtful. Prosperity of life, in their view, came to people as if it were a lottery played at the wheels of fortune. Good or evil was not an acquisition, but a thing preordained. Man was not regarded as the *maker* of his own life and fortune, but a plaything in the hand of Nemesis and

¹ Sayings of Muhammad.

² *Ibid.*

³ *Ibid.*

⁴ Church belief in the West.

⁵ Buddhists' belief.

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Fate. The doctrine of Transmigration of Souls, though attractive to some minds for its plausible philosophic beauties, created a similar sort of psychology in matters of action. And still a greater factor in paralysing human energies was the principle that good beliefs, beliefs alone and not actions, were sufficient to bring salvation to man. Could there be, gentlemen, any progress under such beliefs and notions, under such theology and philosophy? There could be no motive for self-application and no incentive for work. If religion, I say, came from the Creator of the Universe full of blessings for man, it should first falsify all those ideas that had retarded the course of human progress in the days I am speaking of. Could God be pleased and glorified by our singing hymns and performing of devotions in different forms if the whole work of His creation for the benefit of humanity remained unaccomplished? True religion, in my humble opinion, should arouse man from his lethargic conditions and energize his faculties so as to make him active in life and thus enable him to appreciate the Creator's blessings and gifts and use them for the benefit of his fellow-beings. Such a religion was brought by the Qur-án.

It is now a scientific truth that the whole of Nature with its manifestations is claimed by the law. The secret of their service to us lies in our knowledge of the law and in our abiding by it. Could our knowledge of the various laws governing the forces of Nature be of any avail if we believed in the multiplicity of the Godhead? The law of one deity would go against the will of another deity, and they would counteract each other, as alluded to by the Qur-án.¹ We read of the same struggle among various deities in the legends of pantheistic religions of ancient Greece and India. Different wishes of the various gods would create a sort of chaos if we believed so and not cosmos, and our researches in the scientific realm would be futile. In these conditions Islam came to reform the human race and began to disabuse its mind of these false notions of wrong beliefs. It declared that the whole universe was under the realm of law, and that the source of the law was no other

¹ If there had been in them any gods except Allah they (the heavens and the earth) would both certainly been in a state of disorder (xxi. 22).

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than its own Creator.¹ For the same reason the Unity of God was emphasized. It was declared that the government of the universe was not in many hands, but was in the hands of one God Whose laws and ways of the rule were unchangeable.² Resignation³ to His will, and implicit obedience to His law, which Islam literally means, would bring happiness and felicity to the human race. His laws are none other than what have been termed laws of Nature in scientific phraseology. Could any atheist take an exception to such a religion? Belief in the realm of law by which the whole of Nature abides—for the existence of the law necessitates the existence of the law-giver—involves belief in the existence of Allah. Man, it was declared, was not born in sin, but was Muslim⁴ by birth, namely, capable of following the law, no matter whether he was born in a Muslim or a non-Muslim house. It was also stated that man was made of the goodliest fibre,⁵ he possessed wonderful capacities. His domain of progress knew no bounds. No doubt he as well possessed a low nature⁶; but if he obeyed the laws of God and did actions

¹ In the name of Allah, the Beneficent, the Merciful, I am Allah the best Knower.

Allah, there is no god but He, the Ever-living, the Self-subsisting by Whom all things subsist (iii. 1-4).

Āyatul-Kursī—Allah is He besides Whom there is no god the Ever-living the Self-subsisting by Whom all subsist, slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His, Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth and the preservation of them both tires Him not and He is the Most High, the Great (ii. 255).

² Such has been the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah (xxxiii. 62).

³ Yea! whoever submits himself entirely to Allah and he is the doer of good to others he has his reward from his Lord, and there is no fear for him nor shall he grieve (ii. 112).

⁴ Sayings of Muhammad.

⁵ Chapter "The Fig"—Consider the fig and the olive, and Mount Sinai and this city made secure, certainly We created man in the best make. Then We render him the lowest of low, except those who believe and do good so they shall have a reward never to be cut off. Then who can give you the lie after this about the judgment? Is not Allah the best of judges?

⁶ *Ibid.*

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on the right lines he would reap the full reward of his labour, as no action remains unrewarded with the Lord.¹ To destroy the false belief as to the "chosen class," it was declared that all the members of the human race were like unto each other.² Everyone was capable of the achievements that fell to the lot of others. One could do what others have done. Thus, barriers of creed, colour and descent were removed. Virtue and good actions only were made the criteria of greatness.³ It was inculcated in the clearest possible terms that actions springing forth from good beliefs carried weight with God. Belief unattended with actions was no good. It was clearly taught that nothing but good would come from the Lord—the fountain of all goodness.⁴ Evil⁵ was man's own make and followed his own wrong actions. He was not predestined to lead one sort of life or the other. He was a maker of his own destinies, and an engineer of his own life. Good or evil, felicity or adversity, were his own acquisition.⁶ He was informed that there was no preordination of good or evil, but their premeasurement by the Lord. He should find out himself those Divine measurements in the Book of God through his own efforts mould his conduct and life and according to his research. To keep him on the right path, he was warned that his actions and motives—hidden or manifest⁷—were within the cognizance of Allah. To him he shall have to account for his words and deeds, and be rewarded

¹ Chapter "The Fig."

² Say I am only a mortal like you ; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds and not join any one in the service of his Lord (xviii. 110).

³ Surely the most honourable of you with Allah is the one among you the most careful of his duty ; surely Allah is Knowing, Aware. (xlix. 13).

⁴ Whatever benefit comes to you, O man, it is from Allah and whatever misfortune befalls you it is from yourself, and We have sent you, O Muhammad, to mankind as an Apostle and Allah is sufficient as a witness (iv. 79).

⁵ And whatever affliction befalls you it is on account of what your hands have wrought and yet He pardons most of your faults (xlii. 30).

⁶ Allah does not impose upon any one soul a duty but to the extent of its ability ; for it is the benefit of what it has earned and upon it is the evil of what it has wrought (ii. 286).

⁷ Whatever is in the heavens and whatever is in the earth is Allah's ; and whether you manifest what is in your minds or hide it Allah will call you to account according to it (ii. 284).

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accordingly. Even a little of good or of evil will not remain without its fruit.¹ Freedom of action² and independence of judgment were made a great virtue, without which the Qur-ân declared man to be a brute whom others would lead by the nose. He was asked to make use of his own intellect,³ and accept nothing in any human department unless it was tested on the anvil of reason, experience and observation. We were advised to make constant observations⁴ in the working of Nature and its manifestation,⁵ and study the history of the past nations by visiting various countries⁶ and draw lessons to guide us in the conduct of our life.

Wrong conception of prayer and sacrifices on one side, and belief in vicarious atonement on the other, damped human zeal for work, and weakened the sense of responsibility in him. Prayers, Islam therefore declared, were of no avail if unattended with good striving. Do your utmost to achieve the object you are in need of, and then pray to your Lord for help: a lesson which we have been ordered to repeat in our five daily prayers.⁷ God, it was assured, would come to us if we took one step towards Him⁸; He would come running to us, if we walked towards Him: but the movement should

¹ So he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it (xcix. 6-8).

² What! Is he who goes prone upon his face better guided or he who walks upright upon a straight path?

Say He it is who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks (lxvii. 22-23).

³ Most surely there are signs in this for a people who would hear (xxx. 24).

⁴ Most surely in the creation of the heavens and the earth there are signs . . . (iii. 189).

Most surely there is a sign in this for a people who would listen (xxx. 22).

Thus do We make the communications distinct for a people who understand (xxx. 28).

Thus do We make our communications for a people who reflect (x. 24).

⁵ Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth, Our Lord Thou hast not created this in vain! glory be to Thee! save us then from the chastisement of the fire (iii. 190).

⁶ xxvii. 69.

⁷ Al-Fātiha.

⁸ Sayings of Muhammad.

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always proceed from us. And, going towards the Lord does not only mean going to a place of worship, but subordinating ourselves to Divine laws and ways in activities. Prayers are no doubt one of the means to achieve success, but God of the Qur-án, in the most unequivocal terms, proclaimed: the prayers of one who is ungrateful to His gifts will invite no response.² Allah will not change the condition of any class of people unless they work out the change themselves.³ He will help only those who help themselves. Penances and all sorts of monasticism were condemned, and to those who saw their spiritual elevation in dissociating themselves from the affairs of this life and in resorting to jungles and wildernesses, it was pointed out that the light of God came to such houses⁴ where God was remembered. Every rule of physical, moral and spiritual cleanliness was observed. Every individual could attain the height of spirituality by remaining in the civic life if he was true to his God and his fellow-men, and did his duty to his Creator and his neighbour.

Sacrifices were no doubt allowed, but a new significance was given to them. It was declared that the blood and flesh of the animal did not reach God,⁵ and that it was only their purity of heart that approached the Lord. Animal sacrifice was a lesson for self-sacrifice in the way of the Lord. It served, as well, another purpose. The flesh of the sacrifice was not to be burnt at the altar of the Deity, but to feed the poor and the needy.

Atonement and belief in the vicarious redemption, as I have already said, deaden the sense of responsibility in man, and create lack of action. One should not be deceived by the

¹ Attend constantly to prayers and to the most excellent prayer and stand up truly obedient to Allah (ii. 238).

² And the prayer of the ungrateful is only in error (xiii. 14).

³ Surely Allah does not change the condition of a people until they change their own condition (xiii. 11).

⁴ In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings (xxiv. 36).

⁵ There does not reach Allah their flesh nor their blood but to Him is acceptable the guarding against evil on your part thus has He made subservient to you that you may magnify Allah because He has guided you aright and give you good news to those who do good to others (xxii. 37).

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present busy life of those in the West, who see their salvation in atonement.

This condition is due to the modern culture. Besides, they do not allow their beliefs in the dogmas to interfere with their everyday life. They should study the conditions of things obtaining in Europe in the Middle Ages to see the effects of such beliefs. The Qur-án has declared that none ¹ will carry the burden of others ; everyone has to bear his own cross and shall reap as he sows.²

In this connection I may speak of another thing that caused great misery and hardship, especially to those who were religiously disposed. Acquisition of wealth and felicitous life was in those days thought to be below the dignity of a godly man ; nay, with some people wealth was a curse, and I need not say that such ideas were hardly conducive to human prosperity. The Qur-án, however, declared that no one had a right to make unlawful the use of things that God created as ornaments for His own ³ people.

Again, the Book said : " God placed treasures in the earth and in the bottom of the oceans as ornaments for man." ⁴ Man was thus prompted to mining and navigation. But the world could not be free from poverty. Some are less favoured in their physical attainments, others are overcome by some sort of misfortune. For the encouragement of such people to exertion and good life, it was declared that poverty was no crime, but the pride of the Prophets.⁵

I was speaking of some of the disabilities under which several classes of the human race were labouring and were thus deprived of taking a prominent part in the race for progress. Women and slaves were chiefly among them. Woman, at the

¹ . . . And no soul earns evil but against itself and no bearer of burden of another, then to your Lord is your return, so He will inform you of that in which you differed (vi. 165).

² This is a people that have passed away ; they shall have what they earned and you shall have what you earn (ii. 134).

³ Say : Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions ? (vii. 31).

⁴ And He it is Who has made the sea subservient to you that you may eat fresh flesh from it and bring forth from it ornaments which you wear (xvi. 14).

⁵ Sayings of Muhammad.

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appearance of Muhammad, was at the lowest ebb of degradation. Islam came to her rescue and raised her to a proper dignity. She was not a chattel to change hands or a serf in the family ; but to her was due,¹ so the Qur-án said, what was due from her. It was declared that her capacities equalled those of man in moral and spiritual order.² She possessed a soul, like man. No doubt she belonged to the weaker sex and man possessed a degree of superiority over her³ as he was her maintainer,⁴ but she had her own scope of excellence, not falling to man's lot.

And thus each sex had its own province to excel the other in goodly actions.⁵ I may say in one word, without fear of contradiction, that the present achievements of the fair sex are a mere shadow of that which was given to her by Islam. As to slavery, the institution was absolutely abolished for the future, with the sole exception—captivity in war. It is a wholesome measure and a strong check on war. Besides, such an honourable treatment was ordered to be meted out to all the political prisoners, so that it made the life of the so-called slaves sweeter than before. As for those who were in slavery under the older order, every measure was taken by the Holy Prophet for their liberation. Their emancipation was declared to be an act of great merit and a propitiation of past sins. Subscriptions were raised to buy their freedom, and public funds were used for their emancipation.⁶

¹ And they have rights similar to those against them in a just manner (ii. 228).

² Surely the men who submit and the women who submit and the believing men and the believing women and the obeying men and the obeying women and the truthful men and the truthful women and the patient men and the patient women and the humble men and the humble women and the almsgiving men and the almsgiving women and the fasting men and the fasting women and the men who guard their private parts and the women who guard and the men who remember Allah, and the women, has prepared for them forgiveness and a mighty reward (xxxiii. 35).

³ . . . and the men are a degree above them (women) (ii. 228).

⁴ Men are the maintainers of women (iv. 34).

⁵ And every one has a direction to which he turns himself, therefore hasten to do good works (ii. 148).

⁶ Alms are only for the poor and the needy and the official appointed over them and those whose hearts are made to incline to truth and the ransoming of captives and those in debt and in the way of Allah and the wayfarer ; an ordinance from Allah and Allah is Knowing and Wise (ix. 60).

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In short, Muhammad saw the old system of slavery nearly finished in his very life.

At a time when physical cleanliness was deemed a sin in the West, it was declared to be a thing loved by God.¹ All measures were devised to improve physical health, including manly sports.

These wonderful messages from the Most High fell like drops of rain on the barren and parched land. It aroused Arabia from mental torpor and stagnation, which was in fact stifling human activities everywhere, though the Arabs were the most miserable victims of it for centuries. The words of the Prophet—"Search for the knowledge even if it is in China"—increased the Arabs' zeal for travelling, as they were already great travellers. They went to the four corners of the world and reached every country where knowledge was available. They unravelled the treasures of the Greek knowledge which had remained hidden in the convents. The conquest of Constantinople caused renaissance of learning. Learned men from every country were invited to Muslim seats of Governments. Schools, colleges and laboratories were opened where students in thousands received free board, lodging and education. It produced wonderful results. Not only were the foundation of the modern sciences laid down, but Arabs discovered many of the sciences, which constitute the basis of the modern culture and progress. It needs volumes to speak of this subject, and a lot of it has appeared in the pages of the *Islamic Review*. But I would say in one word that most of our sciences owe their origin to Arab initiative and their research. Industries and arts in various departments saw their accomplishment. In museums we come across articles of Arab handicraft that excite our surprise and admiration. Thus Islam played a very great part in bringing forth our civilization.

May I ask you, Gentlemen, to ponder over those facts and figures that have chiefly contributed to modern culture and progress, and I assure you that you will hardly find any of them that have not come within the purview of the Qur-ânic ethics and doctrines, a portion of which I have analysed here

¹ And Allah loves those who purify themselves (ix. 108).

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so briefly. The Western world did act with obvious results upon some of the Islamic principles. Would it not be in the service of humanity if we were to invite them to Islamic truths and its intellectual, moral and spiritual forces? This is another justification for the Tabligh of Islam in the world, especially in the West. But may I put one question to my brethren-in-Islam? They should search their own house first. If they wish to show the light of the Qur-án to others, and they are right in doing so, why are they shutting themselves far off from the same light? A sort of blight has overtaken the Islamic world. It, no doubt, is greatly owing to others' economic pressure; but we should study our own life and see how we are ignoring the Qur-ánic ethics!

Could a religion that taught such high principles, and had admittedly been *the great landmark* in civilization and progress, be dubbed an inspirer of brutal force, as some carpers of Islam say? Nay, Islam came to humanize the brute in man and raise him to Divine precincts. It succeeded in doing so. Every religion at its origin, I admit, came for the same aim; but Islam systematized the way to reach the goal. It did not, for that purpose, only give some stray homilies or sermons or some lessons of morality in a bald form. The Qur-án gave all this, but in a very beautiful manner. It intermingled its lessons with events in history and illustrated them by references to Nature. It explored the human heart and brought home to us the gold and lead in it, while showing at the same time ways to work out true moral and spiritual reforms. But here I would speak only of one way which is so efficacious in attaining the desired object, and for which one need not leave one's civic life. He can discharge all his mundane duties and at the same time reach spiritual and moral height, if he follow the course prescribed by Islam. Man, it has been very rightly said, is a worshipping animal. He would go to his Lord by instinct, if materialistic influences did not get the better of him. Islam worked out this instinct, and placed before him God as model to be imitated. He was asked to assume Divine colour¹ and clothe himself with Divine

¹ (Receive) the baptism of Allah, and who is better than Allah in baptizing? and Him do we serve (ii. 138).

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morals. It was the most difficult task, but Islam put it in a workable form. We were asked to remember God in our actions and deeds, and for this object we were given a prayer in the best form which I recited in the beginning. Prayer, I may say, is not recitation and gesticulation, and the remembrance of God does not consist in counting His holy name on beads. We assume, no doubt, some forms in our prayers to be indicative of our heart. Indispensable as they are, they are not the essentials of religion.¹ Nor is turning of the face to the East or the West, according to the Qur-án, a real virtue, though we turn our face to Mecca for unification and for some other reasons. Real prayer consists in contemplations and meditations. We have to think of the ways of the Lord in the universe, comparing them with our own life and seeing how far the latter agrees with the former, and then invoke Divine help to enable us to follow His ways. Muslim prayer prescribes the same course. It is an expression of the best of human longings. It, at the very outset, discloses some of the most excellent attributes of God, Rabbu 'l-'Álamín, the Creator, and the Sustainer of all people and races without distinction. Ar-Rahmán, the Beneficent Lord, Whose blessings reach all of us without our meriting them. Ar-Rahím, Whose rewards for one good action are manifold. Máliki Yaumi 'd-Dín, the Master of the Day of Requital, Who often forgives our faults, and if He punishes, it is for our reclamation. You cannot please the Lord by singing hymns at the top of your voice, nor by giving lip-praises to Him in your prayers. True devotion and service to the Deity, as the "Fátiha" shows, consist in following His ways and casting our life in the Divine mould: "Thee *only* do we serve, and of Thee *alone* do we ask for help." Thus we admit that we serve Allah, Who is

¹ It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil) (ii. 177).

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Rabbu 'l-Álamín, Rahmán, Rahím and Málíki Yaumi 'd-Dín, and for this purpose we beseech His help, praying Him to show us the right path—the path of those who have observed these virtues. It would be a mockery of prayer if we did not remember the Lord in this manner. One cannot minimize the importance and efficacy of the Muslim prayer, as a means to inspire moral and spiritual life, by one's reference to the present Muslim life and conduct in some quarters. You have to see the inspiration which a worshipper receives from the "Fátiha" if he truly follows it. Could there be any racial prejudice in him if a worshipper serves Rabbu'l-Álamín—the Sustainer of all nations—in the true spirit? Would not poverty and misery be exiles from the human race if we worshipped Ar-Rahmán and allowed our earnings to go to the benefit of others? Could there be any antagonism between capital and labour—the curse of the present day—if in giving wages we acted on the lines of Ar-Rahím, Who compensates labour a hundredfold? But if we cannot afford to soar so high on the moral and spiritual plane in imitating our Lord, we should at least fashion our conduct after the manners of Málíki Yaumi 'd-Dín, and be just and equitable in our dealings with others, and pardon others' faults, but if punishment is necessary it should be for reclamation and reform, and not one of vengeance and malice. Could a sensible man deprecate such a prayer that goads man to humanism? It would angelize the human race if man followed its dictates; it would disarm all rancour, hatred and enmity based on racial differences. Some people observe that five prayers in a day are irksome and a waste of time, but if we are in need of examining our heart and our mode of life in the manner Islam wants us to do when in prayer, I would rather say my prayers fifty times a day. I know that the present busy life, especially in the West, would make our institution of prayer unpalatable, particularly when it has only one day in a week for God; but let Islam once become popular to the Westerners for its tenets and simplicity, and all the hindrances in our way will be removed in this respect. We must follow the orders of our Prophet given to Mu'áz, son of Jabal, when he was sent to Yamen as the first Muslim Governor. To remind

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Muslims of these lessons another exhortation comes to the Muslim from every pulpit in every Muslim land on Friday¹: "Verily, Allah orders you to be just—take your dues and let others have their dues—He orders you to be beneficent—help even those who have no claim upon your help; and lastly, He wants you to treat others as you treat your own family folk." After exhorting us to these three virtues of the highest orders we are warned, in the remaining portion of the verse read to us in the Friday Sermon, of such evil deeds that may injure ourselves, our neighbour, and society at large. For the last purpose, the verse clearly says that we should not be seditious and should not go in any way against the law of the country. Could any person, in the name of God and of morality and religion, suggest a better lesson of "Humanitarianism" than that which has been given to us in the opening chapter of the Qur-án and the verse read in the Friday Sermon? Here may I ask my brethren-in-Islam to examine their own conduct of life and see how far they appreciate the inspiration they ought to receive from these salubrious provisions in Islam? Do they act upon the lessons given to them every Friday? If they do, then why have their prospects become blighted—why are poverty, hardships and misery ruling in our ranks? Would my brethren be at any disadvantage if they lived up to these Divine morals? Zakát² was introduced for the same end. A person no sooner joins Islam than he has to subscribe to the public fund for the benefit of the poor. But do all of us respect this institution? We are facing hardship in every direction; but it is our own doing. We shall regain our lost prosperity only when we come under the "colour" of Allah, and follow the Qur-án. But if such be not our life, then we need not invite others to join us. Let our conduct, based on true Islamic principles, speak

¹ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful (xvi. 90).

² Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is Knowing, Wise (ix. 60).

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for our religion. Our actions ought to be louder than our words, and as we are meeting for the "Tabligh" of Islam allow me to give a piece of advice to those who are interested in it. Charity begins at home. We must preach the religion of Islam first to those who are already under its flag, and goad them to act upon it.

On the question of spirituality in Islam I have to say a word more. Spirituality reaches its consummation when man becomes a true image of God in his actions and morals. It comes only to those who observe high morals first. It should not be forgotten that selflessness and self-abnegation are the basic principles and superstructure of all this. We should exercise a self-sacrificial spirit in all our ways in life if we wish to attain that object. All penances and monastic ways were devised for the same purpose. But Islam condemned them, as they deprived our fellow-beings of the benefit of such faculties which God reposed in us for service to others. Islam, instead of monasticism, strongly recommended that happy institution already in vogue in the world which we name marriage as it creates in every moment of our life such occasions as would automatically bring out the spirit of self-sacrifice in us. No sooner do we marry than we begin to live for the benefit of others in the circle of our family. Callous as one may be, none can remain indifferent to the needs of his own family folk. The passion of mercy¹ and compassion in heart in man comes to the surface in its full force within us. This is the main object of marriage in Islam, as the Qur-án says, and not satiation of lust and flesh. Married life would also induce us to extend our charities to those related to us through various matrimonial connections, whether on the side of our parents or of our consort. In this way we learn to widen the family circle under the teachings of the Qur-án by treating others as we treat our family folk. Service of family is the rock-stone on which we have to build our moral and spiritual edifice, and I may say that the Qur-án and the Holy Prophet have given us the best of domestic ethics. The

¹ And one of His signs is that He created mates for you from yourself that you may find quiet of mind in them, and He put between you love and compassion, most surely there are signs in this for a people who reflect (xxx. 21).

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Holy Book ¹ places our parents next to God in claiming from us devotion and respect. "Paradise lies at the feet of the mothers," ² is the saying of the Holy Prophet. Again he says : "The best among you is one who is best to his own people ; wife is the best treasure in your house, and she is sovereign of the family. Respect your children and teach your daughters the best of manners." As to our treatment of others, the Holy Prophet says : "None among you can be a true Muslim who does not give to his own brother that which he regards as most precious." "All creatures are God's, and he is dearest to God who is most energetic in His service." One could cite verse after verse from the Qur-án, and saying after saying of the Prophet, giving such lessons of morality and of doing good to others in forcible terms, but I simply gave here a few quotations, and that for one reason. Materialistic influences have worked such havoc on the charitable side of humanity, that even those simple precepts so necessary to be observed for domestic happiness are generally ignored. Parents in indigence go side by side with children in affluence. Wives are neglected and children have to live on the charity of others. The world needs the exercise of these morals. If Islam supplies such a treasure of happiness for all, and contains in it such tenets as I briefly analysed above, that will promote our physical, moral and spiritual welfare, and if other religions are to some extent wanting in such doctrines, would it be a matter of wonder if Islam, when explained in its true form, should spread in the world, and especially in the West ? Before I conclude and give some practical suggestions for "Tablígh" of Islam (spread of Islam), especially in the West, I would summarize what I have said of our Faith as a religion of true human good, and to it I will add a few more observations. Islam presents a religion most simple, comprehensive and practical. Duty to God and duty to our fellow-men is its essence. Its theology, therefore, is neither a dogma nor a collection of some metaphysical and mysterious conundrums. It brings theology out of the labyrinth of myths and

¹ And . . . goodness to your parents. If . . . generous word (xvii. 23).

² Sayings of the Prophet.

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riddles and places it on a practical basis. It, no doubt, speaks of God¹ of Transcendental Essence, but it mostly makes mention of such of His Attributes that can be pursued by man to bring all that is good in him to the surface and crush his evil propensities. It found man worse than the animal, and raised him to a height where he could receive homage from angels.² It has dawned on the Western consciousness to-day that ethics and morality in their best forms are only a shadow of Divine Attributes. But Islam taught this very lesson in a most practical way when the Holy Prophet said: "Imbue yourself with Divine Attributes"; and in this connection I may say, Islam is not in favour of crushing passions. It regulates and sublimates them into higher morality. Its teachings meet every human craving in a desirable form. Islam came to establish universal Brotherhood of man under the Fatherhood of God, and declared all the human race as one family.³ It would not suffer creed or colour differences to affect fraternal relation. For this purpose it trampled down all the barriers of caste, colour and descent, and made virtue the only test of greatness.⁴ It inspired respect for all religions and their teachers, and enjoined belief in their message.⁵

¹ Vision comprehends Him not, and He comprehends (all) vision ; and He is the Knower of subtilities, the Aware (vi. 104).

² And when We said to the angels, Make obeisance to Adam (ii. 34).

³ (All) people are a single nation ; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed ; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves ; so Allah has guided by His will those who believe to the truth about which they differed ; and Allah guides whom He pleases to the right path (ii. 213).

⁴ O you men ! surely We have created you of a male and a female, and made you tribes and families that you may know each other ; surely the most honourable of you with Allah is the one among you most careful (of his duty) ; surely Allah is Knowing, Aware (xlix. 13).

⁵ And those who disbelieve say : Why has not a sign been sent down upon him from his Lord ? You are only a warner and a guide for every people (xiii. 7).

Say : We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord ; we do not make any distinction between any of them, and to Him do we submit (ii. 136).

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It prohibited us from speaking ill of others' gods,¹ be they gods incarnate or otherwise. Islam makes love of humanity the most prominent article of our faith. It carries out charity beyond the four walls of one's own family and extends it even to those who have no claim on it.² Islam³ makes man a trustee of all that has been given him by his Creator with the whole world as his beneficiary. A true Muslim is he who uses all his possessions and earnings and his faculties in service of God, which, in the words of the Prophet, is the service of humanity. Islam loves peace and hates all sorts of disorder. It respects *status quo* if conducive to human welfare. It prohibits sedition⁴ and enjoins strict obedience to the law and loyalty to the rule, and would not allow us to do anything that may injure our neighbour or society in general in any way. It enjoins humility and civility of tongue⁵ and recommends sweetness of words.⁶ Islam condemns all secret societies or conspiracies to injure others.⁷ Islam makes

¹ And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair-seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did (vi. 109).

² And serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful (iv. 36).

³ Surely, we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant (xxxiii. 72).

⁴ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful (xvi. 90).

⁵ And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses (xxxi. 19).

⁶ And say to My servants (that) they speak that which is best; surely the devil sows dissensions among them; surely the devil is an open enemy to man (xvii. 53).

⁷ There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this, seeking Allah's pleasure, We will give him a mighty reward (iv. 114).

Secret counsels are only (the work) of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least

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equity¹ and justice the lever of human actions. "Be equitable and just," so the Qur-án says, "and let not your inimical relations to others allow you to do injustice to them."² Islam denounces ignorance as the root-cause of all evils and makes acquirement of knowledge a prime duty.³ It invites us to make scientific researches in the universe⁴ and find out the use of everything in Nature. Islam encouraged reading and writing, and brought it for the first time out of convents and monasteries to the benefit of humanity at large, and thus it became a great factor in the diffusion of knowledge in the world. Islam speaks of the highest capabilities in man and of his inherent nobility.⁵ It makes sin and evil an after-acquisition and not a heritage or preordained, and therefore unavoidable, destiny. Islam preaches a gospel of action, and arouses man from lethargy and lassitude. It recommends striving⁶ and exertion, and for that object it declares that God's blessings follow man's actions. It creates in him a keen sense of individual responsibility.⁷ Islam sanctifies labour except with Allah's permission; and on Allah let the believers rely (lviii. 10).

¹ And do not approach the property of the orphan except in the best manner until he attains his maturity; and give full measure and weight with justice—We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfil Allah's covenant; this He has enjoined you with that you may be mindful (vi. 153).

² O you who believe! be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably; that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do (v. 8).

³ Sayings of the Prophet.

⁴ Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! glory be to Thee; save us then from the chastisement of the fire (iii. 190).

⁵ Certainly We created man in the best make (xcv. 4).

⁶ And that man shall have nothing but what he strives for (liii. 39).

⁷ And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open (xvii. 13).

Read your book; your own self is sufficient as a reckoner against you this day (xvii. 14).

Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray; nor can the bearer of a burden bear the burden of another, nor do we chastise until We raise an apostle (xvii. 15).

This is a people that have passed away; they shall have what you

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and makes work an honour. Islam encourages acquisition of wealth, not to pamper self-indulgence, but to use it for the benefit of mankind. For this purpose Islam makes abstemiousness and self-abnegation a matter of great virtue. Islam¹ encourages freedom in action and thought, and respects difference² of opinion. It recommends improvement of physical health, and to keep all hygienic laws, and shun uncleanness.³ In the matter of health, physical or mental, the world owes the greatest possible debt to Islam in its prohibition of alcohol. That poison in liquid, which benumbs human faculties, was never taken note of by any reformer before Islam. In short, the last⁴ Book of God, as it says, codified in it all the true and good things that were given to humanity before Islam. Islam is the reformed form of current Judaism and the teachings of Jesus in its evolved shape. All that is good and best elsewhere is found in the ethics of Islam, and I may say it bears more kindred shape in its teachings in some respects to many of the Hindoo sects than they bear to each other. These are not mere assertions on my part, as I have substantiated them by reference to the Qur-án and to the teachings of the Holy Prophet.

Is not a religion of such comprehensiveness and adaptability a thing of universal need? Could an exception be taken to its tenets and teachings? The world, and especially the Western world, would jump at it, if Islam be preached to them in its "pure form" and if its tenets and doctrines were explained to them in reasonable ways.⁵ I come from the West, I know my people. They are mostly tired of the religion current in their midst. They want a religion of the type of Islam. Their

earn, and you shall not be called upon to answer for what they did (ii. 134).

¹ What! is he who goes prone upon his face better guided or he who walks upright upon a straight path? (lxvii. 22).

² Sayings of the Prophet.

³ And your garments do purify (lxxiv. 4).

And uncleanness do shun (lxxiv. 5).

⁴ An apostle from Allah, reciting pure pages. Wherein are all the right books (xcviii. 2-3).

⁵ Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way (xvi. 125).

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angle of view in many things is already that of Islam. When you come across a thoughtful person in the West and talk to him of Islamic verities, he will see eye to eye with you on all that you say to him of Islam and will declare that he thought of religion in the same way. Nay, he will go so far as to say that you were talking of the very religion in his mind. To corroborate my remarks I would refer to one thing already within your knowledge. A period of fifteen years in the spread of a religion that labours under all kinds of misrepresentation and misinterpretation, as Islam does in the West, is very short indeed—nay, it is not even enough to bring it to the knowledge of others; and yet I find that the Muslim Mission at Woking has achieved a marvellous success in the face of adverse circumstances. The workers in the Mission carefully studied the intellectual, religious and social trend of thought in the West. They found that it was the right time to hit the nail. They gave to the West the true meaning of religion. Islam was properly explained by the said Mission in the West to possess beauties I have narrated above, and it went to the heart, meeting a crying need. Only a few years before, Islam was looked upon as a religion anything but desirable. But minds have been disabused and our faith wherever preached commands respect and an appreciative audience, and all this in a very short time. This shows how far the Western mind is prepared to accept truth. The workers of the Woking Mission, like true Muslim Missionaries, have always abstained from speaking ill of others.¹ With undaunted courage, though in a temperate language, accompanied with graceful manners, they expose the falsity of the dogmas of the Church. They showed that the religion taught by Jesus was Islam, and not the formal Christianity. Thus within a very short time remarkable success has attended their efforts by spreading Islamic literature either free of charge or at a nominal price. We should therefore concentrate on bringing out more literature on Islam on these lines. Even in this country you will, I think, find more English readers than others. We need the publication of a series of Islamic books—say some twenty-five

¹ And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance (vi. 109)

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in number, of shilling edition, dealing with various aspects of Islam : every booklet a self-contained exposition on some of the aspects of Islam, touching culture, progress, love, tolerance and so on. Again, we need a handbook of the life of our Holy Prophet in addition to various books dealing with the many aspects of his holy life. The day has come when the world should know more of Muhammad. No one would fail to love that great character in the world if one is supplied with his true picture. The Holy Prophet is labouring under gross misrepresentation. His character, pure and chaste as it is, has been presented in hideous colours by vilifying agencies. Depict Muhammad in his real colour to the world, and that itself is sufficient to win millions for Islam. For this object we have started in our modest way a "Trust for the Encouragement and Circulation of Muslim Religious Literature," with myself as its humble chairman. We have already published and circulated some books almost at the cost price—

Affinity between Islam and Original Christianity ;

Sources of Christianity ;

What is Islam ?

The Ideal Prophet ;

Sayings of Muhammad ;

Message of Islam ;

Open Letter to the Bishops of Salisbury and London—

and I can safely say that these books are doing immense good in drawing hearts to Islam. But our efforts, as well as our means, are very limited. These are mere drops in the ocean. We need more coadjutors in the holy work, and more means to distribute our literature in every desirable quarter. We should inundate the West with our literature, and our harvest will be unimaginable. We also need a Mosque in London that may act as a beacon-light of Islam for the West in religious matters.

What I have said about "Tabligh" in the West is more or less applicable everywhere. You can preach Islam in Europe, in South, East and West Africa, on the same lines. Last year I was on a missionary tour with my dearest brother Khwája Kamálu 'd-Din, who needs no introduction to you,

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and I may say you have better chances of bringing Europeans there to Islam than elsewhere. Most of them in South Africa know nothing of Islam, and they possess a clean slate from all that nonsense which we hear about Islam in the two Western continents under missionary propaganda. As to the natives in South and East Africa, the spread of Islam is like a *fait accompli* if earnest efforts are made in that direction.

As to the question of "Tablîgh" in India, you are in a better position to judge the situation than myself. The present conditions prevailing here may seem difficult to surmount, but let me remind you that the holy founder of Islam had to face a harder time still. Let the holy life of our Prophet inspire us with his spirit, and chalk out for us the line of action for preaching Islam. We should not, however, give up perseverance and sincerity, tolerance and modesty, sympathy and true fellow-feeling, and these attended with patience and constant prayer¹ as the Qur-án advises, will disarm all opposition. Do not harp on the glory and righteousness of the past; think of to-morrow,² and believe in the future.³ Set your own conduct, mirror your religion. A tree is known by its fruits, and your actions, therefore, should be louder, more forcible, in preaching your faith than your words. Let your purity, chastity, modesty, and, in one word, your righteousness, inspire non-Muslims with admiration and respect for your religion. And all this I expect, especially from that class who have to bear the torch of Islam to others.

One who understands what we have to show will see the beauty and simplicity without any persuasion on our part. I am myself an Englishman and, I hope, a true Muslim at heart, but no one ever asked me to become a Muslim. My dear friend and brother the Khwája Kamálu 'd-Dín never did more than explain certain points to me when I asked for enlightenment, and I never try to influence or bring any pressure to bear upon anyone else. I feel sure, however, that when the time for selection comes to each man, the choice will,

¹ O you who believe, seek assistance through patience and prayer; surely Allah is with the patient (ii. 153).

² O you who believe, be careful of your duty to Allah and let every soul consider what it has sent on for the morrow (lxix. 18).

³ And they are believers in the hereafter (ii. 4).

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because of the beauty and purity of the tenets and absence of improbabilities, be Islam every time.

Some of the Muslim countries seem to be indifferent to missionary duties, but you have become alive to them. Pursue the course on the Qur-ánic lines : " Invite others to the ways of the Lord with wisdom and knowledge." Preach in a beautiful way, and if the matter come to controversy, adopt the sweeter and most beautiful manners in giving your message, and I am sure you will accomplish a great task.

One word more from the Qur-án in this respect, and then I conclude. I read a few verses from the Qur-án : " And hold fast by the covenant of Allah altogether, and be not disunited, and remember the favour of Allah on you when you were enemies, then He united your hearts. So by His favour you became brethren, and you were on the brink of a pit of fire, then He saved you from it. Thus does Allah make clear to you His communications that you may follow the right way. And from among you there should be a party who invite to good, and enjoin what is right and forbid the wrong, and these it is that shall be successful." ¹

They hardly need any comment, but I should like to draw your attention to the two points so forcibly put in these verses. The last verse says that you must preach Islam to achieve success, and the first verse speaks of that great blessing of the Lord, i.e. brotherhood, that Allah conferred on you. The moral of the section, in my humble opinion, is this : If success follows " Tabligh " in the terms of the Qur-án, it can only be carried on successfully if the cord of Allah is unitedly in our hands ² and if we are not affected by internecine differences. I have been hearing of many sects in Islam : Sunnís, Shiás, etc. The first two are at extreme variance against each other. I read the Qur-án and studied what was essential for a Muslim to believe. I tried to understand things that differentiated a Sunní from a Shiá. I also tried to understand the differences between various other sub-sections under the Sunní school of thought. But I must admit my inability to appreciate things that could create the present sectarian troubles. Maybe I am a new-comer in Islam. But I should like to speak

¹ iii. 101, 102, 103.

² iii. 102.

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about those things that compel me to believe that Islam is not amenable to any sectional split. Do we not—Sunnís, Shiás or others—believe in one God and in the Messengership of Muhammad, whose advent sealed the door of Prophethood for ever? Do we not receive all our inspiration on the intellectual, moral and physical plane from one Book, the last word from God, and from Sunna, the Tradition of the Prophet? Do we not all believe in Allah, in His Angels, in His Prophets and Books, in the Hereafter, in the Premeasurement of good and evil by Allah, and in the Resurrection after death? Do we not all turn our face to one direction when we pray, and in prayer do we not do only those things which have come to us admittedly from the Prophet? Do we not all accept the Five Pillars of Islam? And now I ask you: Does this not complete our belief in Islam, and if these are the essentials of our Faith, then we all, no matter under whichever denomination we come, hold one and the same belief? I am absolutely at a loss to understand the causes of the trouble brewing in our atmosphere on sectional grounds. And let me be frank to tell you one thing: Don't entertain any hope of success in the spread of Islam, especially in the West, if you carry your religion to them with all such sectional spirit, so rife in this country. Those who think otherwise are totally mistaken. Sectarianism is the chief trouble in Christendom; they are divided more or less in five hundred sects. People there regard these divisions and sub-divisions as a curse of the official faith in the West. Should we carry to them that which also smacks of the same curse? And here I must pay my quota of tribute to the workers in the Woking Mission. It was a piece of good luck for Islam that the pioneers of Faith in England were level-headed enough to stand above these paltry differences. They did not think it to be necessary to bring these trivial things in their programme. They preached to the West a "Religion without Sect," as Islam really is. It proved to be a true Gospel to the sect-ridden people there. Your preachers in England did not deny the present existence of the so-called sectarianism in Islam when asked, but they proved to the hilt that the said division consisted in things of a secondary nature.

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I have been to Mecca for the Pilgrimage, and what a grand scene of unity and brotherhood I saw there. But I also find a miniature of it on Eid days in the gardens of the Woking Mosque. Muslims of every nationality living in England resort to the Mosque and present a unity of hearts in religion unknown to Christendom. Sunnis, Shiás and others, stand shoulder to shoulder before their Lord under the leadership of one Imam. I never perceived any religious difference among them, and, in my humble opinion, there is none whatsoever, of any import, in the so-called Islamic Sects.

Brethren, others are following the teachings of your religion and are giving up their differences to unify their ranks, although their differences are of basic principles. It is high time that you, too, gave up these sectarian differences, which, indeed, are of a subsidiary nature, and joined forces for the spread of Islam as taught by the Holy Prophet Muhammad. To-day everything demands organization and I have every confidence that the Central Jamí'al-i-Tabligh-i-Islám can give a lead in this direction. They should receive active co-operation from all the Muslims. Nothing can be achieved unless all of us co-operate, and I for one volunteer myself.

May Allah, the Almighty help and protect us, and crown our labours with success. Amen!

OUR NEXT NUMBER

OWING to the Ramadán Sharif, which begins on Thursday, February 23rd, our next issue will consist of a double number for the months of April and May.

Friday Prayer and Sermon.—At the London Muslim Prayer House—III, Campden Hill Road, Notting Hill Gate, London—every Friday at 1 p.m. **Sunday Lectures** at 5 p.m. **Qur-án and Arabic Classes**—every Sunday at 3.30 p.m.

Service, Sermon, and Lectures every Sunday at the Mosque, Woking, at 3.15 p.m. Every Friday at 1 p.m.





THE IMÁM READING THE EID-UL-FITR (1346 A.H.) ADDRESS.



"O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware." Superiority of man to man is not in his family, tribe, wealth and position, but lies in careful observance of duty and service—Al Qur-án, xlix. 13.